ABSTRACT

This thesis, anchored in the form of an “anthropological” essay, sets forth a set of ideas, critiques and reflections, emphasising the anthropological question of the human being’s nature, this is, about everything that makes Man be and think about what he really is; it’s Ethics in the means of space and in debate… an effort of trying to understand among others.

All in all, it shows an effort to put in perspective points of agreement, lines of fracture and emphasising spaces!

It’s all about one of the challenges of the human being, as a being that possesses auto-consciousness, allowing him not only to think on what he’s going to do, but also on how he is going to achieve it and which mental mechanisms are involved in the process, as well as in the biological placement of the conscience, transported by a factic body and therefore never being thought of outside of it and of it’s place in the world. In this perspective of a connection between body, mind and world, it came to me as crucial and important to reflect phenomenologically upon the critical judgement and the process of decision-making.

It’s not enough for us to have a reflexive attitude, in an exercise we call as metacognitive… we also have to reflect upon reflection itself, understand what it’s effects can be, so that the ethical knowledge may truly be an absolute knowledge.

So, the need for a theoretical reflection as the basis of action may, in this context and in a certain way, appear as being more and more credible.

In this way, Bioethics appears as a nearing to practise in order to reflect upon it, in a way that as we importantly find the reasons for our actions and our behaviour, we go back to reflect upon them and so, as we importantly find the reasons for our actions and our behaviour, we go back to practice in a more enriched and conscious way, reflecting, finding a correlation between áxis and praxis taking into account an improved way of acting, a true hermeneutical circle, of a never ending knowledge, always searched for.

The opacity of this real being, which is Man gifted with reflexive and symbolising intelligence and for this unique capacity, creator of this
exterior symbolic culture, open to the world and incomplete, expresses itself by it’s endless experience and thought.

However, at the same as the ethical thought steers itself to the answers to the questions made by a society in a determined economic, political, cultural and other contexts, it obligatorily looks for the causes that make human beings a part of that same situation.

Ethics refers to the human action and consequently this has to do with the inside of each person, taking an active part in all the important moments of our lives and in everything we do.

The existence of brand new questions that are placed in virtue of scientific and technical evolution are unquestionable and they oblige to a new ethical reflection that can lead action, as well as to the development of a practical knowledge of human existence embedded in it’s theoretical understanding.

The coherence between themes that apparently seem opposite is due to the hermeneutic objective that allows a contact between all: the understanding of different “understandings”.

Through reflexive thinking, of this capability of putting everything into doubt, the human being raises himself from particular and specific things, to universal and necessary explanations, goes beyond the present moment, keeping the past in mind and opening itself to the possible and absent things.

The correlation that is established in this triad: Critical Judgement, Decision-making and Bioethics, is a “connection” that I believe is extremely necessary and useful so that Man just as all other living animals that are subject to the “fatal flaw”, may eventually improve their lives through knowledge (knowledge, know how to be and how to transform) and “learn how to learn” and at a final stage, allow our survival and all other living creature species survival, too!